128 examined many maps and determined the first appearance of the name of this tribe on a map. Gene Weltfish, of New York, gave advice and references concerning phonetics. E. W. Berry, of Baltimore, gave information on the antiquity of Musa and Dioscorea in America. A. Jahn, of Caracas, gave some suggestions concerning the name and history of the tribe. Of course, none of these authorities is responsible for the use I have made of their information, and in one or two cases my opinions differ from theirs, although mine could not have been formed without the aid of theirs.

114 Finally, it should be mentioned that my wife, Dr. Anne Roe, accompanied me throughout the field work. The observations on women's dresses were made by her and the judgment of the psychological characters of the Indians is in part based on her expert opinion. She has helped also in other less definite respects.

126 The phonetics represent in the main the pronunciation of Antonio Montes-
128 deoca, who speaks Kamarakoto as his native language and without an accent
115 recognizable by other members of the tribe. Most words were also heard from
● [19] one or many non-Spanish-speaking Indians and the very few anomalies in pronunciation noted or reconciled.

The descriptions of material culture are fairly full and can hardly involve any serious misapprehensions, for I was able to see, handle, draw or photograph, and often to collect practically everything made or used by the Indians.

114 As regards the far more difficult problems of social culture, my observa-
128 tions are necessarily less complete. The best work in this field requires years of residence, fluent grasp of the local dialect, and the complete confidence of the Indians. I had only a few weeks and of course the other requirements could not be met in that time. Before I left, however, and in time to be of material aid, I had enough Indian words at least to be sure that my interpreter was really giving me the gist of what was said and to acquire some information without his aid. There was naturally some reticence on certain points but in almost all cases this was largely broken down before I left. Although many of the more esoteric details could not be obtained in the time available, the general outline and many details of social culture were obtained and these were so carefully checked that I feel confident of their essential accuracy except where I have explicitly stated doubts.

121 In this connection there is one deliberate omission. Everything pertain-
128 ing to health, disease and medicine was assigned for study to the medical doctor who accompanied the party and is therefore omitted from this monograph. In dealing with some essentially non-medical subjects it was necessary to touch briefly on this field, for instance, approximate vital statistics were incidental to census taking and somatic records, and exorcism as a medical procedure had to be mentioned in connection with magic and religion. Everything strictly or primarily medical is, however, purposely left out. There are,

592 621 permission of the family head, be accepted into such a family group. Such persons are not adopted in any formal way, nor are they considered to be relatives if they are not so by blood or marriage, but they are, on sufferance, integral members of the household and subject to its habits and discipline.

592 622 Such a group always has a single head, who is an adult, married, able-bodied man. He is not necessarily the oldest man in the group, but acquires his status by natural force of character, by being the first to settle at that particular spot, or the like. There is no formal election or selection of such a group-leader, who is called toʾ-esaʾ, but we could not learn that any misunderstandings, friction, or defiance had ever resulted from the informality of the [621] system. If another male member of the group is dissatisfied with his subordinate position, he is free at any time to move away and start his own group as its toʾ-esaʾ, and this occasionally happens.

The authority of such a headman or local group-leader is almost exactly analogous in form and substance to that of the male head of a family in most [578] European societies. The family spirit is friendly and co-operative, seldom involving any friction or discipline, and in general the status of the toʾ-esaʾ is only that of a leader among equals. His opinion is the most valued and he is looked to for decisions and leadership in matters involving the family group as [183] a whole. He is responsible for seeing that necessities are provided, and if need be toward this end he orders the labors of the others, but in general their duties are so well understood and so willingly undertaken by all that an "order" in any stringent sense is hardly necessary.

631 643 It is evident that many Indians of the region recognize or are aware of no authority beyond the very local one of their respective toʾ-esaʾ. Within the central group there is, however, a chief who is formally recognized as such by all the local households and who exercises a general supervision over the tribal 643 group superior to the local autonomy of the toʾ-esaʾ. This official is called teburu (or tepuru), which may be rendered as cacique (or perhaps more nearly in accord with coloquial Venezuelan, "capitán," although from a broader point ● [191] of view "cacique" is a better word). At present the cacique of the tribe is Alejo Calcaño, a full-blooded member of the tribe although he is one of the two or three who speak Spanish and who have spent some time in Venezuelan towns.

The authority of the cacique over the various different households is almost exactly analogous to that of a toʾ-esaʾ over the members of a single household. It rests on prestige, custom, and consent rather than on force or on any formulated legal basis or religious theory. His office is not hereditary in principle, although sometimes so in fact, and rests on no supernatural designation, ordeal, or other mode of selection beyond informal consent. Tenure is for life and on the death of a cacique a new one is chosen by discussion and agreement, without any set form of election or anything resembling a tribal parliament.